

# The Missionary Helper.

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## FREE BAPTIST WOMAN'S \* MISSIONARY \* SOCIETY

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FROM time to time we catch glimpses of the fact that there is an advance in the education and position of women in pagan lands. Here and there one stands forth as a representative of what may be generally expected when the gospel has been received in its fullness. The *Gospel in all Lands* tells us that recently Pundita Bombai, a learned Hindu lady, who has consecrated her life to the work of promoting female education in India, has awakened a profound interest by a course of lectures which she is delivering in Bombay. She is a widow of twenty-five years, and distinguished for her knowledge of Sanskrit, and for her complete emancipation from all narrow and debasing superstitions. At her first lecture there was a very large attendance of Hindu and Parsee ladies.

The lecturer was attired in a simple white dress, and spoke with perfect fluency and complete self-possession. She dwelt at length upon the benefits arising from education, and impressed upon her sisters the importance of cultivating and embellishing their minds if they wished to advance with the progress of the times. A native, commenting on the results of her lectures, states that her example "has had something of an electric effect on the large number of native women who have listened to them."

THE annual meeting of the Woman's Board of Missions (Congregational) was held recently in the Mt. Vernon Church, Boston, and a programme of choice things occupied the sessions for the two days. Representatives of several mission fields were present and gave addresses, and there were cordial greetings from other Woman's societies.

One interesting feature was a paper by Mrs. Joseph Cook, who accompanied her husband in his late tour of foreign travels, on "Personal Impressions of Mission Work." Mrs. Cook had visited many mission stations, and was everywhere impressed with the devotedness and singleness of purpose of the missionaries. There was a quickening of thought in the native mind, and the question, "What is truth?" was being asked; and our representatives there are being called upon to refute the infidelity which is sent from this country in the writings of Robert Ingersoll and others.

Her observation in the secluded abodes of the native women and elsewhere, led her to the conclusion that they were great physical sufferers, and that women in this country, asking for something noble and worthy to do, could find nothing to exceed that which is offered to the medical missionary.

Mrs. Cook referred to her interest in missions as having become intensified, after seeing things face to face, and she was now sure that that giving which did not reach to the degree of actual sacrifice could not be worthy of the name, or meet the measure of our duty. Five young ladies are under appointment to mission fields by this Board.

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THERE are now in the mission schools of Syria, says the Rev. Dr. Jessup, 15,000 children, 7,000 of whom are girls. What a change is this from the condition of things a little more than forty years ago, when Mrs. Sarah Smith rejoiced at securing the privilege to educate Rachel Ata, a little girl, and when the women themselves scoffed at the idea of women learning to read, asserting that they had no more business with letters than had the donkeys on which they rode. They now read from the Arabic Bible with intelligence, and sing

Arabic hymns to Arabic tunes ; all of which proves an intellectual as well as moral quickening to be a result of missionary labor.

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ONE who has recently traveled in the East and become conversant with the influences which have produced a high regard for our own country among the Oriental nations, places in the foreground the character and labors of the American missionary, and the education of the American college.

In the testimony given to our government two of these institutions are mentioned as especially contributing to this end. "On the most conspicuous site on the Bosphorus stands Robert College, and on a rocky point, seen by the mariner long before the minarets and roofs of the surrounding city of Beirut, stands the Syrian Protestant College.

"Both institutions are founded by American munificence, and no youth who seeks here a liberal education fails to recognize that the privilege of library, dormitory, lecture and class-room, grounds and hall, is the unselfish gift of Western philanthropy.

"The college of Beirut, under the influence of a great demand, has gathered around itself the ordinary departments of a university. These departments, like the parent college, are housed in stone, and the stately structures suggest that the learning, for which they exist, has come to stay. It is difficult to overestimate the influence wielded by the lawyer, the doctor, the engineer, the teacher, the scholar, who returns from these walls to his home in Bulgaria, Syria, Arabia, and Egypt. He left it a poor native, and returns to wield the power of education among the illiterate ; and never fails gratefully to remember and eloquently to tell a story so full of honor to America."

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WILL not our friends ordering a change in the direction of the magazine be very particular to send both the *old* and the *new* address in full. This is especially asked in regard to *clubs*.

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PLEASE read carefully the premium-list and try to send all the new subscribers possible for this year. Some of our young friends are to be commended for their zeal in this direction, and we are being cheered constantly by new acquaintances.

## The Increase of Scattering.

[BY MRS. LUCY S. BATNBRIDGE.]

CHRISTIANITY is ever active and aggressive. It is an irrepressible growth. The mustard seed becomes a tree where the birds may find shelter. The hidden leaven works through the measures of meal. The desire of the new convert is to "tell to sinners round what a dear Saviour he has found," and there is certainly good reason to distrust the genuineness of that profession of Christ which is willing to keep still and do nothing for others. And when one who has professed to follow and drink of His spirit who "came not to be ministered unto, but to minister," is content to spend time, strength and wealth in a ceaseless round of duty and pleasure for self, there is occasion to fear that the root of the matter is not there.

The spirit of Jesus works in heathen lands in the same way. The soil may be stony and hard, full of superstitions and ignorance, but the gospel seed once rooted, will grow with out-reaching branches. A company of Christian Japanese girls heard from the lips of a passing missionary to China, something about the Chinese women ; of the cruel customs of foot-binding, of their more enslaved condition, and of the millions who had never heard of Jesus. These Japanese girls agreed among themselves to form a foreign missionary society, and still not to neglect their daily work for their own heathen countrywomen. They had few pennies they could call their own, but instead of spending them for the dainty Japanese confectionery of which they were very fond, they were carefully hoarded towards helping to send the gospel to the girls across the sea. After these Japanese Christians began to inform themselves and to sacrifice in this way, their own characters strengthened, and it was noticed that they did better and more earnest work for the souls about them.

I had met this mission band in Japan, and it so happened

that I was in Central China when the missionary lady received the donation they had sent—ten dollars in a quaint little lacquer box, with a note expressing many loving wishes and prayers.

There are two missionary bands in North China, near Peking, with which I am acquainted, and from whom some American Christians may be able to take a lesson. One is a woman's organization, and the other a boys' society. The most of the members are very ignorant and poor. At each of their meetings—for the societies are quite distinct—a missionary lady selects a country and arranges some simple facts about its geography and history. She writes the information in Chinese, and the members of the mission circle commit them to memory so as to recite them at the meeting, and thus feel that it is their own. In this way India, Africa, Turkey, Japan, and Ceylon seem like real countries to them, and their minds grow and their hearts expand. The women realize that their sisters in other parts of the heathen world are cursed by as heavy a yoke as they are under, and their faith is strengthened for themselves as well as for others, as they repeat the precious promises of God.

The boys' society numbers about forty members, and they meet every fortnight. But the great trouble has been that they have very little money or time they can call their own, and hence they must be content to do but little more than pray. In talking over ways and means, this thought struck them, if they were to go without one meal every Sunday, "could they be allowed to have what the food cost." The request was granted, and now, writes one of the missionary ladies at Fung Chow, "the sacrifice which the boys are making every week deepens their interest in the work." They have raised seven dollars in a few weeks, and, after much study and prayer, they decide that they wish to help support a boy in some school in the still darker continent of Africa.

"There is that scattereth and yet increaseth."

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Redeemed not with corruptible things, but with precious blood, as of a lamb without blemish, without spot, even the blood of Christ.

## Reminiscences.

[BY MRS. M. M. H. HILLS.]

(SECOND DECADE OF THE F. B. INDIA MISSION.)

Miss Crawford, in one of her home letters, thus referred to the separation of Mr. Phillips and his family :

“ People talk of the trial and sacrifice of leaving America to come to India. But is it not a far greater trial for Mrs. Phillips to leave this field she has occupied so many years,—leave her companion on whose counsel she has so long been accustomed to depend,—take her little ones to cross the great deep, and go alone to find them a home and care for them, while the kind and faithful father remains to labor among the heathen and to watch over his little flock of Christian disciples, the fruit of years of earnest toil, just because there is no one to take up his work? My heart is aching far more for this dear brother and his family than it did for myself, when I left my friends and native land. May God sustain them! Mr. Woodcock (English magistrate at Balasore), in conversing about this matter, declared to me that he did not believe the F.W. Baptist denomination was truly converted, for true Christians could not leave such a man to labor year after year without a colleague, and then make it necessary for him to remain two years after the departure of his family. I tried to convince him that our denomination is composed of converted individuals, of true Christians, but he would not be convinced, though he admitted that there were some pious ones among us.”

Mr. Phillips relates the story of his return to his field, etc., in a journalistic letter to his wife, written from Jellasore, commencing it Jan. 19, 1854: “ In sitting down to write you from the dear old home, I queried whether to follow your example and date my letter ‘ Home,’ or Jellasore. This really seems more like home to me than any other spot I know of on the wide earth. Indeed, if I call not this home, what and where is my home? And yet, it is hard for a husband and the father of ten children to feel at home anywhere in the absence of his family. So I prefer dating Jellasore, and cherishing the thought that here I have no abiding-place, am but a stranger and a pilgrim, and am to look for my home above.



After parting with you and the dear children, I reached Calcutta the 31st ult., where I was received with much kindness. Mr. Long, English Christian missionary, took me in his boat to Tomlook. (He seems to be a very good, zealous man, though rather odd — one of his oddities being his old-fashioned notions about baptism. He holds that neither infant baptism or sprinkling is to be found in the New Testament; hence he is a Baptist, and *in* he goes with his converts, and buries them with Christ in baptism. He has, too, the prayer-book on his side, so he is able to answer his Episcopalian brethren from their own creed.) After spending a day at Tomlook, I reached Midnapore and remained there till Monday morning. I visited the bazar and distributed a number of books. Jan. 17. I arrived at Santipore and found that five new Santal lads were here."

SANTIPORE, Sabbath, Jan. 29. "One month to-day since we took the parting hand! If the "Ascoutna" has been favored with prosperous winds you must now be far away on the Indian Ocean, perhaps within a fortnight of the Cape. I feel much comfort in bearing your case and that of the dear children to a Throne of Grace. It is sweet to feel assured that you are all in the hands of Him who rules the elements, and whose commands the tumultuous seas obey. We have enjoyed a pleasant and a happy season here to-day. The covenant-meeting in the morning was cheering. The simple, artless recitals of christian experience were very encouraging. In the afternoon sixteen of us sat down to the Communion. May this vine flourish and shoot out great branches."

Jan. 30th Mr. Phillips' heart was made glad by the arrival of Mr. and Mrs. Smith, who came to cheer his loneliness for a season.

During Mr. Phillips' absence Mr. Cooley had busily prosecuted the cold season work. On one occasion he attended a great bathing festival, held Jan. 12, near Jellasore, where the concourse of natives was estimated at not less than 25,000. He scattered his staff of five native preachers and several laymen among the multitude, where they labored from 10 A. M. to 4 P. M., preaching and distributing books, till their large supply was exhausted and the people were pleading for more. Their preaching was listened to with much at-

tention. "The native preachers," says Mr. Cooley, "especially Rama, who is full of hope as to the rapid spread of the gospel in this country, were much elated by the signs of success they witnessed in the changed conduct of the people. Certainly they are more ready to hear, and better understand what they do hear. Evidently, the labor bestowed on this people from year to year by brother Phillips and others, has not been without its influence, and will not be without its fruit in the final day. How much of our labor in this country must be by faith! 'Blessed are they that have not seen, and yet believe.'"

Next day, at another jattrā near Santipore, they met with further proof that the long existing practices of the people are falling into disrepute. Mr. Cooley gives the following as an instance: "When the priest brought out the idol from the temple, near which we were preaching, and passed by us with it in his arms, the people broke out into a roar of laughter, as we pointed to their idol and told them to see how helpless was their god."

Among the villages they visited during the month of January was Remna, where were three Mahadeb temples in a triangle, one of which was covered with the most obscene and vile pictures. Mr. Cooley, in his preaching to the people, referred to the disgusting representations on their temple, proving to them that they were the legitimate fruit of their debasing system of worship. The more intelligent appeared exceedingly ashamed, and hung their heads, while one man attempted to justify them by saying that the great temple of Juggernaut at Pooree was covered with far more obscene pictures. Rama continued his preaching in the bazar till nine in the evening, when he returned to the camp, saying that the only objection in the way of hundreds immediately becoming Christians, was the system of caste. Next morning they met an encouraging reception at a large village about a mile from their camp, where the people were very anxious



to hear, and they felt, on leaving, that their labors had not been in vain. On their way they were met by an aged and somewhat intelligent man, who asked Mr. Cooley why he put himself to so much trouble and labor, traveling in the dust and sun, day and night, here and there, so far from home. On telling him that it was to teach his people the way of salvation, he seemed much surprised, and said: "I have no concern or anxiety about my salvation. Why need you?" Mr. Cooley replied, "That is a very good reason why I should be concerned about you and others"; and he preached unto him Jesus as the only name whereby he could be saved.

In February, Mr. Phillips, accompanied by Mr. Smith and three native preachers, attended two large jattras, or festivals. The first continued about a fortnight. It was a general feast, free to all, given by a *chowdry*, or land-holder, for the purpose of securing a stock of holiness against a time of need. Two hundred divinities were exhibited in an enclosure, together with images of human beings of the most obscene and disgusting character, compared with which naked figures would be considered chaste and decent. None but unshodden feet could enter the enclosure, but the missionaries did not think it proper to put off their shoes for the purpose of securing permission to stand on such unholy ground. The hunger of thousands of poor mortals was satisfied, but their exposure, especially at night, was fearful. Multitudes of men, women, and children lay upon the bare earth, with only their thin, cotton garments to protect them from the cold dews and rain. Thus the occasion of this feast was as unfavorable to their health and morals, as it was useless to the *chowdry* in securing a stock of merit. The following, from Mr. Phillips' account of this feast, gives a glance at his work during its continuance:

"One man, Nicodemus-like, came to the tent in the evening, and, bowing his head quite to the ground, laid hold of my feet, and would not be pacified till I had given him a book for his younger brother, who, he affirmed, was able to read.

I was particularly interested in observing a young brahmin who rushed forward in the crowd, as books were being distributed, and, in spite of repeated flourishes of a whip, which we found necessary to prevent being overrun, kept near us, and laid hold of all the books he could grasp, and immediately distributed them to others. . . . Remarking the use he made of the books, I thought it good policy to favor his efforts. When the distribution was over, he came and begged a book for himself. Much good seed was scattered broadcast, which, duly watered by the earnest, believing prayers of God's people, must spring up and bear fruit to the glory of God."

## Why Stand Ye Idle?

[BY K. J. A.]

WHY stand ye idle, and with empty hands  
Aimlessly wait ye what vague commands?  
The Master is come and calleth for you;  
He has work in His vineyard for you to do.

Why stand ye idle? There are whit'ning fields;  
Some one doth reap. Lo! the harvest yields  
For good or for evil its fruitage rare,  
And the Reapers of Sin press everywhere.

Why stand ye idle through all the long day?  
Save the ripe grain, ah! while yet you may;  
Ere servants of evil, with tireless feet,  
Bear forever away all your sheaves of wheat.

Can ye be idle? when a longing cry  
Mounteth from earth to the throne on high;  
From millions who, groping in darkness, live,  
Nay, are dying for light, perchance you might give.

Find something to do! watch not idly by  
While others toil 'neath the noonday sky.  
The night fast cometh when labor is done,  
For the Lord of the Harvest what hast thou won?

Soul! darest thou answer—when all alone  
Thou shalt stand before the Judgment Throne,  
And the Master calleth once more for you—  
"Lord, in all Thy world I found nothing to do."

## Correspondence.

[FROM MISS BACHELER.]

## THE MISERY OF IDOLATRY.

As mother and I were coming in from Salboni to-day, we had a little adventure which she thought might be of enough interest to give it a place in the *HELPER*, so I have written a description of it:

"As we stopped by the road-side to change the ponies who drew our little carriage, we heard some one calling in a tone full of distress for help, and we looked around to see who was in trouble. After a little searching we found a bundle of dirty rags lying on the veranda of a hut built for the accommodation of travelers. In fact, the hut consisted only of a wide thatched veranda, with a wall on the north side, and against it little mud fire-places for cooking. On looking more closely at the bundle, we saw a head at one end, and hungry eyes peering at us. I went to see what I could do for the poor creature, and found she was a brahmin woman from the Northwest province, probably over a thousand miles from home. She was on her way to Juggernath, and had been left by her party. Oh, such a thin, pitiful face! and when she put them out, such thin, bony hands! She seemed nearly dying as I stooped over her. I noticed a peculiar smell, but thought she couldn't be partly dead already, and concluded there must be carrion near by. She had no fever, there seemed really too little of her to even be warm. I could not understand all she said, but the way she spoke of her feet made me ask what was the matter with them, and then she slowly put out one foot from the bundle of rags. I saw at once what had caused the peculiar smell, for quite a third of the foot was eaten away with a slow, unwashed sore. She said to me: 'My party have gone away and left me, and there is no one to give me anything to eat or a drink of water. I am a brahmin.' We gave her all the 'change' we had, amounting to about twelve cents, and as I placed it in her poor, bony hand, she reached out and put it to my feet, and then to her forehead, thus expressing her sense of gratitude.

"As I turned away I saw the '*chowkidar*,' or watchman, standing by and looking on. I told him we had given the woman some money, and asked if he would not take a little

care of her. He seemed a kind-hearted fellow, and at once asked her what she would like to eat. She said, "Some bread," and he went to get it for her. As we came on our way we could not help giving the poor traveler constant thought, and wondering what would be the end. We are used to scenes of misery and desolation, but few have impressed us as this one did."

MIDNAPORE, INDIA.

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MIDNAPORE, NOV. 27, 1882.

Miss Hattie Phillips, under the above date, in a letter to Mrs. Hayes, thus speaks of the World's Missionary Conference to be held in Calcutta about the last of December :

"As many of us as can possibly do so hope to attend this gathering, as we feel that we cannot afford to lose it. It promises to be the largest gathering of missionaries ever seen in the world, probably not less than 4,000. How I wish the friends of missions, the world over, could be present, both to help and be helped. May our God come down in his might, and grant us new life, courage, faith, zeal,—every good thing.

"Mrs. Burkholder is at home again. The trip to Australia seemed to have greatly benefited both her and her husband ; but the poor child had been home scarcely ten days when her old enemy (dysentery) laid her on her bed. She almost lost heart, but by the greatest care she came up again, and at the close of our yearly meeting went with her husband and baby out to her jungle home, hoping to be able to remain, but it will require the greatest possible care in regard to both food and work for a long time.

"And now the Bachelers are planning to go some time during this next year. Mrs. Bachelor will probably never be able to return. How I wish every one of us had the genuine missionary spirit, the never flagging enthusiasm for our work, that she has. . . . Mary dreads the going. India seems much more homelike to her than America. She has lost a great deal in spending her life here from the age of thirteen to twenty-two in a heathen land, instead of a good school at home. And yet, separation from her parents would never have developed the beautiful self-sacrificing devotion to them which she always shows. We shall miss Dr. Bachelor very much indeed when he goes, he is so genial, so helpful.

"Yesterday a dispatch came from Mr. Coldron, in Calcutta, dated Nov. 24. Miss Emma Smith arrived well and happy. . . . And now we hear Miss Coombs is coming — is doubtless on the way this moment. We are glad, thankful,— but why don't the men come with the women? Is there no spirit of self-sacrifice or consecration among our young men?"

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[FROM MRS. MARSHALL.]

#### THE SWINGING FESTIVAL.

During a short stay at Metrepre we learned that this festival would take place only two miles away, so we decided to witness it. It is held in the service of, and at the behest of, Mohadeb, one of the very vilest of Hindu deities. It has been suppressed by government in all territories under its direct control, but here and there, where a petty rajah reigns, it is still observed. Those who are to swing are selected by their villagers. They all gather where a brahmin presides over the worship of an image of Mohadeb. Flowers are placed on the top of the image, and as one falls down, it is taken as a sign that the worshipers must swing, or take some other part in the festival.

Those who are to swing are prepared for it by having a portion of the muscle below the shoulder blade taken up and a hole pierced with a hot iron, into which hooks will subsequently be inserted. Others have holes pierced in the flesh on the sides, to allow of ropes being passed through, while others fix in the places thus burned the pointed ends of a couple of instruments similar somewhat to fire-shovels, which are crossed and fastened at the crossing by a string that passes around the neck. Fire is made on the shovel-like ends, and with this fire flaring up into their faces, they dance about in a most hideous fashion. The week following the burning of the holes in the flesh is spent in begging, fasting, and worshiping, until the last great day, when the swinging actually takes place.

Starting about four P. M., we walked through a long stretch of low jungle until we had passed all signs of villages, and came to an open, rocky place near the foot of a range of hills. Here was erected a heavy post some twenty feet high, at the top of which was a cross-bar so arranged as to allow of its being moved round and round on the upright post. In connection with this was scaffolding high enough to allow one to reach the cross-bar easily from its top.

Passing this we went on to the river near by, where the chief actors were being prepared. Here, after bathing, they were being dressed in most gaudy colors. The last touch to their costume was a flaring turban, trimmed very showily with flowers. This done, they joined the group, the centre of which was an old devotee of Mohadeb. This man with a little red paint daubed on his forehead, his hair disheveled, hanging half-way down his back, was screaming, jumping, dancing around and around, trying evidently to keep up the excitement to the highest pitch. Around him were dancing those who were to swing. In a short time one after another had the iron hooks with ropes attached hooked into the holes burned the week before. Not a bit of flinching did we see, but that it was no light matter to have a wound seven days old opened anew, was shown by the way in which they contrived to bear it. One in particular we noticed, in order that he might better bear the pain, locked his arms tightly around his fellow, while he did likewise, as the irons were being inserted. It reminded one very much of the way one grasps the arms of a dentist's chair when a tooth is to be drawn. The hooks once inserted, an attendant with each grasped the cords close to the hooks, and the two went off into an awkward dance around, the assembled group of worshipers. Soon all, about twenty-five, were ready and the crowd moved toward the the post and scaffolding. One at a time they ascended the scaffolding, were bound by the cords to the cross-bar and swung about once. As they were going about they would throw out arms and legs as though flying, scream and tear off the turban, scatter the flowers in it, put it on again, and then be taken down to make place for another. The flowers scattered were eagerly caught by the crowd below, who took them home and treasured them as precious trophies. Among those who swung were two little boys not more than eleven years old. They bore the pain with pride. The blood was trickling down their backs, but not a murmur did we hear.

About half the number had swung when my husband prevailed on them to put an end to the painful proceedings, and the crowd dispersed. Right glad were we that enough light had entered their minds to show them the evil of their way.

HILLSDALE, MICH.



[FROM MISS FRANKLIN.]

## CHRISTMAS — INSTITUTE.

Nowhere are the Christmas holidays looked forward to with more pleasant anticipations than among the people of the South. Christmas Day is the gala-day, and the week following the merriest week of all the year. The festivities partake not so much of a religious as of a secular nature. It is not, therefore, without some misgivings as to the general effect it may have upon our pupils that we meet this glad season.

We held our Christmas exhibition Friday night, Dec. 22, during the intermissions and at the close of which the audience repaired to one of the recitation-rooms, where the church held a festival. Here ample justice was done the supper which was prepared by some of the young ladies of the school. The proceeds of both entertainments went for the benefit of the church. The students and friends had a "good time." Next day a number left for their homes, but a larger number whose homes are some distance away, or who have no homes at all, were left behind.

It has been the custom for several years to have a teachers' convention between Christmas and New Year's. The Institute which the "Peabody Fund" provides for us at the beginning of the summer term makes this no longer an apparent necessity, and the tired teachers would be more than glad to avail themselves of the one short vacation week to secure that rest of mind and body which they so much need. But when we remembered how many young people we had around us, and how many of those who are teaching would be likely to come hither for their vacation, the vote was unanimous for the Institute.

Mr. W. D. Wilson consented to become instructor. Some thirty-five teachers were in attendance, together with students who never have taught. Our principal's busy wife had to knit while she listened to the discussions, as did others of us, but the instructor was earnest and efficient, the teachers enthusiastic and attentive, and thus three days were profitably spent. Many are the temptations in the way of the young people at this season of the year, and it is a great comfort to feel that even so much can be done to keep them out of the way of it.

The winter term opened Jan. 2, with most of the pupils

back at their posts, and with many new ones added to keep them company. Still they have been coming in every day, until there are but few vacant seats.

Just now we are having a visit from Mr. Morrell, who labored among us in other days. It is needless to say that his visit is a great pleasure to us all. Would that many others of the kind friends who have made such successful efforts in establishing and maintaining the school could visit us in person. Surely, in some measure they would deem this toil already required.

HARPER'S FERRY, WEST VA.

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[FROM DR. NELLIE PHILLIPS.]

#### THE FOOD OF THE MISSIONARIES AND NATIVES.

Miss Phillips is writing a series of letters to the friends in the Ohio Association which supports her, on topics of such interest to all, that permission is obtained to give them to our readers. The present one will lead to the conclusion that the usual bill of fare does not include much "angel cake."

"I have not heard that my letter describing our Dantoon home has reached you, but presuming it has, I shall attempt to fulfil the promise made in that and give you an idea of what we, yes, and the natives, live upon. My description will apply to living in inland and country towns like Dantoon and Jellasure, for in such cities as Calcutta, where there are large English and native markets, the problem of supplying the table with wholesome food is quite another matter.

"As before, I must begin with negatives. We have none of the common American fruits. One might live in India a life-time without seeing a cherry or an apple, and as for the berries, swelling with their delicious juices and nodding on their stems as if coaxing for cream, sugar, and a silver spoon to complete their already irresistible attractions, we have absolutely none of these, nor have we anything which supplies their place. We have no beef, as cattle are still worshiped in this country, and the prejudice against slaying them too strong to be safely violated, except where there is a large English community. The Hindus raise swine, but their peaked noses, their bony sides, and their horribly filthy black hides effectually protect their lives against missionaries, who can still remember the corn-fatted porkers at home. We have but few home vegetables, and these few are generally

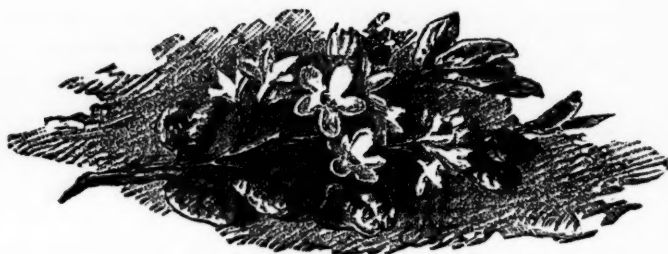
so insipid and tasteless as hardly to deserve the name given the same varieties in our home gardens. Indeed, I smile to contemplate the disappointed wrath of the young American who should attempt moonlight depredations on an Indian melon-patch.

"But you are beginning to ask what we do eat. Not a great variety, to be sure, though we have plenty of the kind. The rule is, rice and chickens twice a day for three hundred and sixty-five days in the year. This rule has its exceptions, as when we are so fortunate as to find river fish in the market, and of course at Quarterly Meetings, and occasionally during the cold season, we kill a fatted sheep or goat.

"With no means of baking bread, and a climate in which food soon spoils, we consider ourselves fortunate in being only thirty-eight miles from a bakery. Once a week our *banghy wallah* goes to Midnapore, where, besides a bakery, is a good vegetable market. He brings bread, two or three pounds of potatoes, onions, and occasionally a cabbage, when it can be found in the market. These vegetables are grown in parts of the country where the climate is cooler than here, and are shipped from Calcutta to Midnapore by canal. During the winter months some of these may be grown in our own gardens, but there is no rain at that season, and the constant watering necessary makes gardening quite expensive. India has a variety of fine fruits ripening at all seasons of the year, and at some of our older stations these are raised in abundance in the missionary garden. The natives, however, are so lacking in enterprise that one fares poorly who depends for his supply on the fruits which are to be found in the village markets.

"We have, of course, eggs and milk, and something which we are accustomed to call butter, though I doubt whether housekeepers at home would give that name to so pale and frothy a mass. As to pastry, our conveniences for cooking are so poor, our native cooks so unskilled, and our own leisure from regular missionary duties so limited, that we generally settle the question by doing without. A pie is a phenomenon seldom witnessed in the missions. Indeed, in so hot a country as this, even with plenty of time from other work, it would be suicidal for Americans to work about the fire as they can safely do at home."

[To be continued.]



## For the Young People.

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### Years of Promise.

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A history of the Young People's Society of the Roger Williams Church, of Providence, written by the pastor, the Rev. A. T. Salley, and read at the reunion held January 17.

THE desire to be and to do lies back of every worthy deed, shapes every noble character, and directs every high career. It is the ambition to do, rather than the desire to enjoy, which gives the first impulse to the world's best institutions. Self is a magnetic centre which draws everything to itself. Benevolence is the candle which is continually throwing into the surrounding darkness the light and warmth of its influence. Men and institutions are great in direct proportion to their helpfulness. The benevolent idea is therefore the true standard by which to measure our past successes and estimate our present standing. Let us not be afraid to apply to ourselves, and to the respective societies which we represent, this test of usefulness.

It was from such a benevolent impulse, we trust, that the organization known as the Young People's Society of the Roger William Church took its rise. We trust, also, that the desire to prove helpful to the world in a christian way had much to do with shaping its subsequent career. This desire worked itself out in the following manner. It was felt by the Woman's Missionary Society that the help of the young ladies of the church was needed in order to raise the amount annually desired of them. The young people also felt a desire to organize a society among themselves, such as exists in many other churches. The Auxiliary Society of the church accordingly appointed a committee of three to advise in respect

to the proposed movement. This committee invited the young ladies to meet with them on Tuesday afternoon, Jan. 20, 1880. This conference, which was well attended, resulted in the organization of a society to be known as the Young People's Society of the Roger Williams Church, it being missionary in its aims, and auxiliary to the Woman's Missionary Society of the church. A constitution was adopted at the first regular meeting, held Jan. 30.

The society out of which the Young People's Society sprang, or from which it borrowed its missionary aim, was an exclusive body consisting only of women of a certain maturity of age. The young ladies, however, were nobler in their instinct, and determined not selfishly to narrow down to themselves and to the recipients of their bounty the benefits of missionary labor, but unselfishly to associate with themselves as many young men as might be induced to join them. The invitation was heartily responded to, the young men being influenced, it is to be presumed, as much by gallantry and social attractions as by real missionary zeal. The constitution requires that membership be conditioned on suitability of age and the payment of two cents a week into the treasury of the society. It also defines the aim of the organization to be to work for missions, home and foreign.

It was first agreed to meet once a fortnight, alternately afternoon and evening, the afternoon to be spent in sewing, and other philanthropic work. But, as all save gentlemen know, sewing is a most monotonous business, better suited to express the staidness and meditative thoughtfulness of elderly ladies in white caps by the fireside, than the joyous, lively and social nature of ambitious young ladies. Hence we soon hear of plans maturing for relieving the monotony of needle-work, and of the introduction of musical pastimes. But however much or little was accomplished in these afternoon gatherings, which were after a time discontinued, all entered heartily into the work of raising money for the mission cause. The first money raised, exclusive of entrance fees, was from an entertainment in the vestry of the church, May 5, 1880, at which \$20 was realized. Soon after this an effort was made to free the then Arlington Mission from debt, and the society received an invitation to contribute \$50 toward this object. It was then about the middle of May, and the money was wanted by July 6, giving them only about six weeks in which to raise it. The season for



entertainments had passed, the society was a little more than three months old, and had not had time to test its interest in benevolent work, and so the question, "What shall we do?" was a serious one, and must not be decided hastily. The answer was delayed, and the brain put to work to devise, if possible, some method to secure the amount desired. Plans were being made for a lawn-party, to be held with Mrs. H. K. Clark, the esteemed president, as a pleasant social gathering at the close of the season's work, and intended only for the members of the society and their friends. This was made a public entertainment, and was held June 21, 1880, the proceeds, of which were \$51.71. Which was the happier, Arlington Mission or the young people, we cannot say. During the remainder of the year \$70 were raised by two entertainments, one held in the church, the other in a tent. The young people, knowing that Arlington Mission was not yet free, voted to give \$48.29, making \$100 instead of \$50, the sum asked.

In the fall of this year a most cruel thing was done. Forgetful that the heart is above all things deceitful, and that our present estate of singleness and loneliness is liable any day to give place to conjugal felicity, the society decreed that "married people are not eligible to membership." But it is a pleasant thing to note that the anti-cruel spirit has repossessed itself of the hearts of the society, and that the membership are now opening their arms and hearts to welcome to their fold those whom Hymenean caprice has rendered outcasts. The money feature of the first year of the society's existence was very pleasing: \$130 were contributed to Home Missions, \$61.97 toward the support of Miss Hattie Phillips, and a barrel of clothing valued at \$30, sent to the Kansas sufferers.

The second year of its life and work brought new and larger responsibilities. Under the inspiration of a large confidence in itself and the worthiness of the cause, the society undertook to finish the Library in Anthony Hall, at Harper's Ferry, at a cost of \$500, to be raised in two years. Among the efforts made during the year to meet this large obligation, were three of considerable financial success, viz.: a lawn party, a parlor entertainment, and a lecture by Frederick Douglass, in Music Hall. The first netted \$50, the second \$61.95, and the last \$143.85. The society is indebted \$100 toward the pledge contributed by a friend who was received as an honorary member, but who insists upon



the usual membership fee. At the time the \$500 was assumed it had \$50 in its treasury, and in less than one year it had met its pledge, making the second year of its existence one of large financial prosperity, for which it is profoundly grateful.

Since then the society has been pursuing its legitimate work of carrying cheer and gospel truth to the needy at home and abroad. Its last donation was a copy of Webster's Dictionary as a Christmas present to the library at the Normal School at Harper's Ferry. During its three years of activity it has raised about \$750 in various pleasant ways. Other obligations have more recently been assumed, of which we need not now speak. Three years are behind us, flown into the irrevocable past. Of the future no one can make any declarations worth the time of their utterance, except they are based on the assured loyalty of the membership to the unselfish spirit and aims of Christ. If we seek to be helpful we shall be eminently successful. Otherwise, we shall soon pass into deserved oblivion. Perhaps the lamented Longfellow gave utterance to a sentiment which well befits us, as with a half-sad, half-joyous heart we review the past, and eagerly look out into an unknown future :

“ Trust no Future howe'er pleasant ;  
Let the dead Past bury its dead ;  
Act,—act in the living Present !  
Heart within, and God o'erhead !”

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THE REGISTER AND YEAR-BOOK. — This is a denominational book of especial value to every Free Baptist. It contains an almanac, a chronology of important events in the history of the denomination ; a list of the churches with the names of the pastors, and of the Quarterly and Yearly Meetings ; and the several literary institutions. But the important part to missionary workers is the abstracts of the reports of the several Benevolent Societies, including that of the India report. Dear sisters, we think it is as much needed in your homes as are the cook-book and the calendar. It is mentioned in our list of helps. Send for a copy early.

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THE present number is delayed a few days to catch notes from the Semi-Centennial Meeting, while they are still vibrating.

## Notes from the Semi-Centennial Meeting.

THE Free Baptist Foreign Missionary Society was organized at North Parsonsfield, Me., Jan. 29, 1833. The observance of the semi-centennial of this organization at the Paige St. Church, Lowell, Mass., Jan. 29 and 30, 1883, was an occasion of marked interest. The friends came together to gain new inspiration, and with the hope of giving a fresh impetus to the work. The services opened Monday evening, the 29th, with President Rand in the chair. Revs. Porter, Malvern, and Cate, our Lowell pastors, warmly welcomed the visitors to the city and to the hospitality of the churches. Mr. Porter referred to the fact that Mrs. H. C. Phillips and Mrs. Dr. Bacheler were formerly members of the Paige St. Church.

The sermon of the evening was preached by President O. B. Cheney; text, Isaiah liv., 2: "Enlarge the place of thy tent." Theme: "Our future a larger tent in India."

Mr. Cheney referred to the past record of our people as an honorable one. He then alluded to the present, to the number of communicants, churches and ministers, to our seminaries, colleges and publications. We have more light, more means, more experience, we have men. The obstacles are the love of money and the unwillingness of those to go to India whom God calls. Our first business for the next fifty years should be the prosecution of our work in India. "It is among the possibilities," said he, "that in 1933 we shall have two or three hundred thousand members in Asia, and that at that time a general conference will be held at Midnapore, with delegates from America. To succeed at home we must build broadly upon the foundation laid by our fathers."

Tuesday, A. M., a paper on "The Outlook in India," written by Dr. J. L. Phillips, of Midnapore, was read by the Rev. C. S. Perkins, of Massachusetts.

It presented a picture with a dark side. While the outlook in the field is cheering, with the eight churches aggressive in their work, mission schools well established, with an important medical department and a busy mission press, the means are wanting to put operative force to this machinery. The amount of work suffering for the want of men and

money was sadly great. It was such a call as a burdened heart would put forth.

The Rev. A. J. Marshall, just from the field, looking worn and pale, presented the next paper, on "The Field from a Personal Standpoint." It was a timely paper, and was richly suggestive, dealing largely with practical methods of work, the character of those appointed as foreign missionaries, and the interesting question, What are the native Christians capable of doing in the way of self-support?

The memorial address was by Rev. B. D. Peck, of New York. It paid a fitting tribute to, and spoke eloquent words of such missionaries as Rev. Jeremiah Phillips and Miss Crawford, and others who rest from their labors, and also of some who have toiled at home, bearing heavy burdens cheerfully that God's kingdom might be extended. Enshrined in the memory as such are Elias Hutchins, William Burr, and J. M. Brewster.

A paper on "Woman's Work," by Mrs. E. S. Burlingame, of Rhode Island, was read by Mrs. Eastman, of Lowell. The history of this movement was discussed, and the evident guidance of the Lord and his blessing upon her work in missions was recognized. The advanced position of our denomination on all questions pertaining to woman was noticed, and the future was referred to hopefully.

An able paper by the Rev. C. D. Dudley, of New Hampshire evinced a great amount of research, and gave a comprehensive and vivid sketch of the mission work of the world. It is worthy of preserving in a permanent form for the use of workers. At its close considerable enthusiasm was awakened in raising money for our India mission. The amount secured before the final adjournment was \$1,200.00

Dr. Ball, of New York, preached the sermon on Wednesday evening with his usual ability and fervor, from the grand prophetic assurance of Holy Writ: "The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever."

Many representative workers were present, including a few who have been participators in making the history of these fifty years. The closing exercise was the sitting at the table of our Lord, in the presence of the fact that the redemptive work of Jesus Christ was for the whole world.

## Hillsdale College and Missions.

WE learn from the *Hillsdale Herald*, and other reliable authority, the gratifying fact that the largest term attendance in the history of the college was that which closed with November 24th, and also that the present term is unusually large. One wishing a catalogue of this excellent institution should address Hon. C. B. Mills, its secretary.

The influence of the college for missions has always been decided, and its record honorable. Through the kindness of one of its official friends, Mr. Haynes, we are permitted to give a list of those missionaries who have been wholly or in part educated here, with their fields of labor. Several other students in past years have offered themselves as missionaries, but have not been sent for the reason of a lack of means. It is understood that one of the members of the present senior class, and also one of its promising young men, have offered themselves to the Mission Board.

NAME.	GRAD- UATED.	WHERE STATIONED.	FOR WHAT DE- NOMINATION.
Rev. Francis J. Douglass.....	....	Jamaica, West I....	Congrega'l.
Mrs. Elizabeth Carr Douglass. ....	....	" " "	" "
Mrs. Julia Phillips Burkholder. ....	....	India.....	Free Baptist.
Miss Hattie P. Phillips.....	1868	" .....	" "
Mrs. Emily Phillips Marshall. ....	1870	" .....	" "
Mrs. Ella Russell Hall.....	....	China.....	Methodist.
Rev. Albert J. Marshall.....	1873	India.. ..	Free Baptist.
Rev. Robert D. Frost.....	"	" .....	" "
Mr. Richard M. Lawrence. ....	"	" .....	" "
Miss Nellie M. Phillips, M. D. ....	1875	" .....	" "
Miss Marian Perkins.....	"	Jamaica, West I....	Disciple.
Rev. Milo J. Coldren.....	1876	India.....	Free Baptist.
Miss Ida O. Phillips.....	1877	" .....	" "
Miss Esther Patton.....	1880	Hindoostan (West.)	Presbyter'n.
Mrs. Libbie Cilley Griffin.....	1881	India.....	Free Baptist.
Mrs. Frankie M. Lawrence.....	....	" .....	" "
Rev. Thos. W. Burkholder.....	....	" .....	" "
Miss Emma L. Smith.....	....	" .....	" "
Miss Lizzie Bowman.....	....	Africa.....	— —
Rev. George Ferris.....	....	Hindoostan (West.)	Presbyter'n.
Mrs. Mary Ferris Seiler.....	....	" "	" "

MARRIED. — In Calcutta, India, Nov. 24, 1882, Rev. Milo J. Coldren, of Balasore, India, to Miss Emma Smith, of Greenville, Mich.

## From the Year-Book.

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FROM the annual report of the financial secretary of our benevolent societies, contained in the denominational Year-book, these items are gathered: It appears that for the year ending Aug. 31, 1882, the receipts for the three benevolent causes, Foreign Missions, Home Missions, and Education, have been \$35,314.59. These figures do not include the contributions of the several state home mission societies, whose receipts are largely expended in their own limits, nor those of our own Society. Of this amount \$17,041.42 has been contributed for missions in India, \$14,618.01 to home missions, including the freedmen, and \$3,655.16 for the education of young men for the ministry. New Hampshire leads in the contributions for foreign missions and the Education Society, giving \$3,509.60 for the former and \$1,476.59 for the latter; and Rhode Island for home missions, giving \$3,768.78.

The Printing Establishment, from its surplus funds, divides \$1,250.00 among these three societies. For the year reported the gain of receipts over the previous year was \$3,197.02, being the largest sum contributed in any year of its history save one. It seems that only about two-fifths of our fourteen hundred and fourteen churches, with their membership of seventy-seven thousand, two-fifths of the Quarterly Meetings, and one-half of the Yearly Meetings have contributed to foreign missions, while a still smaller number have aided the home mission interests.

The sum estimated to be needed for the work as laid out for the year from September, 1882, to September, 1883, is \$37,500. This report, which indicates in the briefest possible manner the amount of work which is being done to keep all these interests supported, closes with this earnest Bible injunction: "Give and it shall be given unto you; good measure, pressed down, and shaken together, and running over. For with the same measure that ye mete withal it shall be measured to you again."

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The chief of the Ode Ouda tribe (Guinea), having lately died, six men and four women were slain at his funeral, and another woman and her child were buried alive. Does any one insist that the first chapter of Romans is not inspired?



## Words from Home Workers.

### MAINE.

The W. M. Society occupied an hour of Wednesday afternoon, during the session of the Bowdoin Q. M. held in Main Street church-Lewiston, Dec. 20-21, 1882, the district secretary, Mrs. E. N. Fernald, presiding. After singing, reading of selections from the Scriptures and prayer, the secretary gave her report. Miss Eva Buker read an essay, "Incentive to Mission Work," which was followed by a letter from Miss Franklin, of Harper's Ferry. Miss Lizzie Hayes produced extracts from a paper describing the mission work that remains to be done, which was also a plea for help from far-away lands.

Mrs. Fernald spoke about the deep, sincere love for Christ that will glorify our commonest duties, and as doing them unto the Lord, will so beautify our life that it will be one grand song of loving service for the Master. We are advancing, in numbers slowly, in interest surely; for has there not gone from among us, "to labor and to wait," one whom we knew and loved, our own missionary, Miss L. C. Coombs?

MRS. H. M. WHITE, *Secretary.*

Mrs. Savage, secretary of the Anson Q. M. society reports that within its limits are four auxiliaries with a membership of forty-four. In the year ending with the 1st of September, there was raised \$105.00, and a barrel of nice bedding was sent to Harper's Ferry. Since then \$47.16 has been contributed by these earnest, devoted women, for various objects, not reported in the HELPER. One third of this sum was cheerfully sent for Miss Coombs' outfit. The December session of this society was held with the East New Portland church on the evening of the 9th. The usual devotional exercises were followed by reports of the last meeting, and from the auxiliaries; select readings by Mrs. and Miss Parsons; an essay by Miss Hutchins, and remarks by Revs. Boyd, Blake, Hutchins, and Butts. Singing was furnished by Ena Cook, twelve years of age, and the choir. The meeting was of deep interest.

The October session of the Cumberland Q. M. was held with the Little Falls church. The Woman's Missionary Society was given one hour for public meeting Wednesday evening, and was made very interesting, and, we trust, profitable to all present. After the usual opening exercises Mrs. Dora B. Strout, of Gorham, presented the immediate needs of the mission work, after which a poem was read by Miss Jordan, of Little Falls. The children of the place gave some very interesting recitations, telling us what the children can do for their sisters over the sea. A reading by Miss Minnie Blake, of Steep Falls, upon the subject of systematic giving, received marked attention, the choir sang "We'll work till Jesus comes," and the meeting closed with taking a collection of \$4.30. It was voted to give the whole of Wednesday evening to the mission work hereafter.

I would be very glad to give a full report of the woman's work in this Quarterly Meeting, but am unable to do so, for with few exceptions I do not receive reports from the auxiliaries. Some, however, are doing a



good work, and I know the interest in general is increasing; in some places where our churches are small and near enough together, we are trying to unite the women and form societies, and where this cannot be done, some are joining the Q. M. Society. Thus we are striving with God's help to do what we can, and with his blessing we expect to do more through the coming year than ever before.

MRS. E. W. BLAKE, *Secretary.*

THE exercises at the annual public meeting of the Litchfield Plains Society took the place of the sermon on Sunday. An essay by the president and a letter from our native teacher were read, and all of the exercises were listened to with much interest. The collection taken amounted to about seven dollars. Eleven copies of the *HELPER* are taken among us, which is an increase over last year, and we hope to be able to report a much larger number for the coming year.

Death has entered our little band twice since its organization, and taken first, an aged member, and then another who was one of the first to place her name upon the list of members, and was always ready to assist in every possible way to promote the interest in mission work. Though she was unable to meet with us for a long time, and suffering almost indescribably, yet her interest never failed, and an encouraging word was always ready for us. We all feel that Sister Susan has gone just a little before us, and is at rest — perfect rest.

Ten new members have joined us during the year. The salary for our native teacher has been forwarded, — five dollars to Harper's Ferry; also five dollars has been sent to Miss Coombs. We feel more than usual interest in our mission work.

J. R. S., *Cor. Sec.*

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NEW HAMPSHIRE.

It is reported that at the New Durham Quarterly Meeting recently held the Communion season was observed in connection with the Woman's Mission Meeting, Mrs. Ramsey making the address, which was followed by others; the brethren adding much to the interest by stirring helpful remarks.

All felt the appropriateness of uniting the Communion with the missionary meeting. Christ gave himself for the world; we are to give of our substance for the world.

Some of the pastors and some of the people are aroused to the importance of missionary work, and doubtless we shall soon hear a good report from the old New Durham Quarterly Meeting. Collection \$8.29. W.

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INDIANA.

Mrs. Carter, of Indiana, has been a Free Baptist for more than fifty years, and, though separated from the church of her faith, on renewing her subscription says, that she shall continue to take the *Star* and *HELPER* as long as she lives.

NEW YORK AND PENNSYLVANIA.

DEAR SISTERS OF THE CENTRAL ASSOCIATION:

I want to think *aloud* what I have been thinking for some time. I hope it will be loud enough for every one to hear. It is in the form of queries: How can a district secretary know the condition of her field if the Quarterly Meeting secretaries do not report to her? And how can the Quarterly Meeting secretaries report, if the churches do not report to them?

Now I dare not tell you how many letters I have written to pastors and clerks and received no answer, when it was hoped full information would be given because of interest in the work, or at least answer made out of courtesy. But what shall I say of the ladies who have accepted offices, knowing the requirements, and then have failed to carry out the plan of work? Now, let those of us who are thoughtless, or busy with other cares, remember that each one of us is needed, and either helps or retards the work. And to some who may not have understood the matter, or have become confused in the change of general mission secretary of the Association, let me say that it is expected that every church society secretary shall report quarterly to the Quarterly Meeting secretary; and that every Quarterly Meeting secretary shall after each Quarterly Meeting report to the Yearly Meeting secretary, if there be one (I know of only one Yearly Meeting Society in the Association): otherwise directly to me. I have blanks for these reports which I shall be glad to send to any who will drop me a card. Any other needed supplies or desired information that I can give will be gladly rendered. Let us draw nearer together in this work, and with clasped hands and warm hearts, toil for the Master.

NELLIE DUNN GATES.

SCRANTON, PENN.

## Topic for Monthly Prayer-Meeting.

"For we are laborers together with God; ye are God's husbandry; ye are God's building."—1 Cor. iii., 9.

1. The call for laborers—Matt. xx., 6—"Why stand ye here all the day idle?"

2. The laborer's qualification (sonship)—Matt. xxi., 28—"Son, go work."

3. The time for work—"To-day"—Matt. xxi., 28; John ix., 4.

4. The incentive to work—Fields ready—John iv., 35, 36.

5. Work heartily and earnestly—A solemn word to the careless worker—Jer. xlviii., 10.

6. The trial of the work—1 Cor. iii., 13.

7. The worker's reward and joy—John iv., 36.

## The Helper a Monthly.

Mrs. ABBOTT, a subscriber in California, sends these words with the renewal of her subscription: "I am very glad the HELPER is to be published monthly hereafter. It is a welcome messenger in my far-away home, and if its visits are doubled its welcome will be also. I cannot tell *when* my heart was first interested in the foreign mission work, but I know the interest was increased by an earnest appeal made by our devoted brother, J. L. Phillips, in the chapel at Hillsdale, many years ago, and still more when personal friends and classmates gave themselves to the work. I wish I could put the HELPER in every Free Baptist home in the country. I will do what I can; please send it to *mine* and the old *Ohio* home."

Mrs. Ricker, from Norwich, N. Y., says: "We are all glad the magazine is now to become a monthly, and we hope it will prosper as well as it deserves to do."

Mrs. Anne Dudley Bates, renewing her club says: "I wish more would take the HELPER. I am delighted with it, and could not do without it. The last number is a real treasure, it has so many good things. I am more than glad it is to be published monthly."

Miss Norton, of Michigan, sending for seven new subscribers says: "I wish I could send three times as many names. The HELPER has come to me for the last four years as a 'voice from India.'"

Mrs. Lash, of Ohio, writes: "I am succeeding beyond my expectation in taking names."

Mrs. Jackson, of New York, sending new names, says: "I should have sent the enclosed sooner, but we have been blocked up in snow-storms for the last three weeks, most of the time. Am *very glad* we are to have the HELPER monthly."

Mrs. Hills of Dover, N. H., and Miss Fannie Eddy of Greenville, R. I., keep the very large number of their clubs good, and several agents write. "We do not lose a single subscriber because of the increase in price."

Mrs. S. D. Bates of Ohio, increasing her club to twenty, says all are willing to pay the different price, and hopes the number of subscribers will be much increased.

Prof. Haynes of Hillsdale, Mich., kindly says:

DEAR MADAM — It gives me pleasure to say a good word for the HELPER and the commendable enterprise shown in changing it to a monthly publication. We have become so pleasantly acquainted with its bimonthly visits, and are so much interested in the good work that it is doing, and its more comprehensive plans (as announced in the prospectus) for a still broader work, that we bid it a hearty God speed for the new year, and shall gladly greet its sunny face and its Christian sentiments *twice as often*.

Mrs. Aldrich, of Buffalo, N. Y., writes: "The HELPER is prized very highly in our family. After being read, it is laid aside for binding. We have every number since its publication, and we are glad to receive its monthly visits. It is richly worth the price asked, if we can compute its worth in dollars and cents."



## Children's Niche.

### Room for the Children.

LET the little children come  
To a Saviour's breast!  
Little souls feel weariness,  
Little hearts need rest.

Jesus wants a tiny hand  
In the harvest field;  
To the touch of fingers small,  
Giant hearts may yield.

Jesus wants a baby voice,  
Praises sweet to sing;

Earth's discordant choruses  
Shaming, silencing.

Perhaps amidst the crowding throng,  
No one else might see  
That some little faces asked,  
"Is there room for me?"

Heaven is full of little ones,  
God's great nursery,  
Where the fairest flowers of earth  
Bloom eternally.

—Selected.

### The Little Black Cloud.

PASSING along a thoroughfare of one of our large cities absorbed in thought, a little colored waif suddenly caught my dress in both her hands, and, looking up eagerly into my astonished face, exclaimed: "Say, missus, our teacher down to de mission school told us dis artemoon dat ladies was goin all ober de world, tellin de people bout Jesus; and she said dat by de time us chilens grows big color'd ladies 'll be goin to Afriky, where my daddy and mammy comed from, to tell de colo'd folks de story ob de cross, and dat Jesus died for dem too. Den, missus, I'se goin to be a— a—" clasping her hands together, and rolling up her eyes, she struck a tragic attitude of helpless despair—"clar now, if I ha'n't done forgot what I'se goin to be!"

"Is 'it a missionary?" I asked.

"Oh yes, missus, dat's it; a missenary, a missenary. Laws now, I must run home quick and tell mammy afore I forgits agin. Won't she shout glory do, when she hears 'bout dis, and bress de Lord dat sher I was born—you better b'l'ave she will! Good-bye; spect's if you lives long 'nuff you'll her about it! As like as not, now, I'll cross de ocean in de good ole ship Zion daddy's allers singing 'bout, if it aint clear done wore out by dat time. Won't I send lots o' dem are poor ign'ant colo'd heeven to glory—right up Jacob's ladder to de golden gate dey'll go!" And away she skipped in the gladness of this new hope, begotten in her young heart by the words of her teacher.

Looking after her retreating form, I thought of the good prophet Elijah praying on the mountain, and anxiously watching for the cloud that should tell him his prayer was heard; and here I had long been praying for the "Dark Continent," but had forgotten to watch for the indication that my prayer had come up before God, when lo! right before me stood the little black cloud, as surely a forerunner of Africa's redemption as was the hand-breadth cloud to the west of Carmel a forerunner of abundance of rain.

—*Children's Work for Children.*

## For Children's Meetings.

### INDIA.



I will suppose you have already drawn a map, and have traced the journey to India, and learned something about the country. Now we advise you to have a memorandum and scrap-book in which to put items and pictures gathered from your weekly reading.

1. What is the population of India?
2. What is the character of the people?
3. Did the Hindus originally worship one God?
4. How many gods have they now?
5. What are the chief gods of India?
6. How and of what are they made?
7. Read Miss Ida Phillips' "Pilgrims from Poori," in *HELPER* for November and December, 1879.
8. What is the origin of the name, India?

9. Reading of a paper, which contains letters written by the members of the band to the children's missionary.

10. Singing by the children.

"There is something on earth for the children to do,

For the child that is striving to be  
Like the One who once murmured in accents of love,  
Let the little ones come unto me.

"There are sweet winning words to the weary and sad

By their glad, loving lips to be said;  
There are hearts that are waiting by some little hand  
Unto Jesus the Lord to be led."

"Remember the words of the Lord Jesus, how he said, 'It is more blessed to give than to receive.'"

## Contributions

FROM DECEMBER 1, 1882, TO JANUARY 1, 1883.

### MAINE.

Augusta, Auxiliary, \$3.00 for Harper's Ferry, and \$10.00 for F. M. towards L. M. of Mrs. Files.....	\$13 00
Bangor, Auxiliary.....	5 00
Bath, North St., Auxiliary, for support of Marilla.....	15 00
Bowdoinham, Auxiliary, for salary of Siriah towards L. M. of Mrs. M. H. White, \$5.00 (previously paid).....	6 25
Brunswick, Auxiliary, for Orna with Mrs. Phillips.....	6 25
Charleston, Auxiliary.....	1 50
Charleston, Miss M. M. Rich....	1 00
Cumberland, Q. M., Auxiliary, for Miss M. Bachelor's support.....	4 00
Ellsworth, Q. M., Auxiliary, \$6.25 for support of Carrie, with Mrs. Burkholder, and to complete L. M. of Mrs. E. J. Sanders, and \$5.00 for F. M.....	11 25
Greene, Auxiliary.....	4 00
Presque Isle, Auxiliary.....	11 25
Saco, Auxiliary, for salary of Miss Mary Bachelor, and towards L. M. of Miss O. Durgin....	10 00
Saugerville, Church.....	2 35
Sebec, Q. M., Auxiliary, for Anjane.....	6 25
Sebec, Q. M., Auxiliary, for general work.....	96
Steep Falls, Auxiliary, for Miss M. Bachelor's support.....	2 00
So. Windham, Mrs. N. P. Phinney, for Miss M. Bachelor...	1 00

### NEW HAMPSHIRE.

Dover, Mrs. Augusta Martin. for F. M.....	3 80
Nashua, Miss Mary Adams, for Miss L. Coombs' salary.....	50
Tamworth Iron Works.....	5 00

### VERMONT.

Corinth, Auxiliary, for Mrs. D. F. Smith.....	1 25
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DOVER, N. H.

Money sent by Lewiston Pine St. Auxiliary, was to constitute Mrs. J. B. Jordan L. M.

Children, for Mrs. D. F. Smith.....	\$ 25
Mrs. J. Robie, for Mrs. D. F. Smith.....	5 00
St. Johnsbury, Auxiliary, towards L. M. of Mrs. Lockhart.....	9 00

### MASSACHUSETTS.

Lowell, Paige St. Auxiliary, (\$1.00 of which for H. M.)....	27 86
Taunton, Auxiliary, Miss H. Phillips' support, \$2.50; Miss Franklin's salary, \$1.25, and Lit. & Inc. Fund, .25.....	4 00

### RHODE ISLAND.

Western R. I., Q. M., for Miss Franklin's salary.....	10 50
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### NEW YORK.

Cowlesville, Church, for Mrs. D. F. Smith.....	
Marilla, Church, for Mrs. D. F. Smith.....	
Norwich, Busy Little Gleaners, for Miss Ida Phillips' salary.	1 00

### WEST VIRGINIA.

Harper's Ferry, Rev. Dexter Waterman.....	3 65
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### IOWA.

Delaware & Clayton, Q. M. W. M. Soc., for F. M.....	7 09
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### INDIANA.

Hartford City, Ruth E. Brockett, for F. M.....	5 00
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### MISCELLANEOUS.

Received by F. M. Soc. for Miss I. Phillips' salary.....	15 00
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Total..... \$207 96

L. A. DEMERRITTE, *Treas.*,  
per J. M. S. WATERMAN, *Assist. Treas.*